1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4



hundred persons would crowd into the house where we put up our phonograph, and gather around it in a ring. Some of the lads watched the phonograph in action with an interest as intense as if they were about to penetrate the mystery of the box which could utter words and sounds. 517

The grown-up people explained it very simply, thus: "A living being, capable of imitating humans, is sitting in the box." They used to call it the "old man." Naturally, they were especially pleased to hear the box repeat Koryak tales and songs. Of the musical records they liked particularly the reproduction of the xylophone and of negro melodies. They preferred solo to orchestral records. The Koryak are easily excited by their own primitive music and songs. They appreciate a good voice and skill in beating the drum. They will sit and listen for hours to singing accompanied by the drum.

NUMERATION AND MEASURES. — The Koryak system of numeration, like that of the Chukchee, has two bases, — five, the number of fingers on one hand; and twenty, the number of fingers and toes combined, or simply the man. They Koryak are not expert in the use of numbers. The majority of them, even at the present time, use their hands and feet as helps in computing even small numbers; but even so, they count better than the Chukchee. I saw Reindeer Koryak with several hundred reindeer who knew their number exactly. The traders from among the Maritime Koryak can not only reckon mentally small numbers (not above a hundred) without the help of fingers or sticks, but even have a curious way of keeping their accounts.[1] While I was among the Chukchee, I saw traders who were absolutely unable to count. 802

In the Kolyma district, not far from the Indigirka River, I once met a wealthy Chukchee returning from the Russian settlement called the Russian Estuary. He was in the habit of exchanging reindeer-meat and tea with the hunters of the tundra for their arctic foxes, and selling them to the Russian merchant from whom he was returning when I met him. Before retiring to bed, he took out of a leather bag bricks of tea, and arranged them in a row, in pairs. Then he took from another smaller bag little willow sticks, and placed a stick on each pair of the bricks of tea. The number of the sticks corresponded to the number of the fox-skins he had had. In this manner he checked off the exchange he had effected, and he usually received two bricks of tea for each arctic fox. This time a few pairs of bricks were left uncovered by the sticks. The Chukchee decided that the merchant had made a mistake. Subsequently, when I met the Russian merchant, it turned out differently.

The Chukchee brought a few bundles of fox-skins, and, throwing them to the merchant, said, "Give me tea for this." The merchant counted up the skins, and gave him tea at the rate of eighty kopecks per brick, while before

[1] See Chapter XI, Figs. 248–250.

1: Jochelson E-5 (1900-01) 1908 RYY Koryak RYY



he had charged one ruble per brick. At that time, tea was cheaper than usual; but the Chukchee was utterly unable to understand the merchant's calculations.

The Koryak have no standard for the expression of relations of space. The distance between certain points is computed in terms of time. Thus, for instance, the distance between Paren and Gishiga (about 100 miles, according to the estimate of Russians) is spoken of as a trip, on good driving-dogs, lasting two days, or requiring one stop for the night. The conception of distance is in this case only a relative one. A camp of Reindeer Koryak which is moving rather slowly requires six or seven days for this trip. Neither have the Koryak a scale of lineal measures. They use the finger-reach as a unit, but only for measuring thongs.

SEASONS. — The year is divided into twelve lunar months (ya'ʌļāin, "the moon"). The first month begins at the time of the winter solstice, and corresponds to our month of December. The Koryak are very little troubled by the fact that in the interval between two winter solstices an extra new moon may occur. Some months have different names in different places; but the names of the months most commonly used are as follows: —

1. Čaq-iᵊvih-ya'ʌļāin ("cold winds' month") or Iᵊviw-ya'ʌļāin ("snow-storms' month").
2. Ya'yawuča-ya'ʌļāin ("[growing] of the reindeer's spinal sinew month").
3. Tenmitaloo'-ya'ʌļāin ("false-making-udder month") or Qoya'-looča-ya'ʌļāin ("reindeer-udder month"). Mr. Bogoras[1] cites for the third and fourth Koryak months names signifying "false reindeer-birth month" and "genuine reindeer-birth month." The first name apparently corresponds to the name of the month signifying "false-udder month."
4. Qoya'-wya-ya'ʌļāin ("reindeer-does' calving month"). This month is called "calving month" by the Chukchee also.
5. Imil-ya'ʌļāin ("water month").
6. Ano'-ya'ʌļāin ("first summer month").
7. Ara'-ya'ʌļāin ("second summer month").
8. Čeipi-ya'ʌļāin ("reddening [of leaves] month").
9. Yiha-kyčā-ya'ʌļāin ("pairing season of the reindeer-bucks month") or Em-ičvi-ya'ʌļāin ("empty [bare] twigs' month").
10. He'uhe-ya'ʌļāin ("autumn's month").
11. Kite'p-aiha-ya'ʌļāin ("rutting-season of mountain-sheep month").
12. Ļigun'-ļeut-ya'ʌļāin ("itself head month," "month of the head itself").

These names of the months are used not only by the Reindeer, but by the Maritime Koryak as well, though the latter, however, do not know them quite as well. No matter how many times I inquired of the Maritime Koryak the names of the months, they invariably got mixed up.

LANGUAGE. — Mr. Bogoras' linguistical researches have proved that the languages of the Chukchee, Koryak, and Kamchadal, are but branches of one linguistic family.

The Koryak language may be subdivided into four main dialects, —

[1] Bogoras, The Chukchee, Vol. VII of this series, p. 51.

11: Kennan--207-208 T-3 (1865) 1870 Koryak-1-2
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"Both Koraks and Chookchees count by fives instead of tens, a peculiarity which is also noticeable in the language of the Co-Yukons in Alaska. The Korak numerals are:—

| | |
|---|---|
| Innín | One. |
| Née-ak°h, | Two. |
| Nee-ók°h, | Three. |
| Nee-ák°h, | Four. |
| Míl-li-gen, | Five. |
| In-nín mil-li-gen, | Five-one. |
| Neé-ak°h " | Five-two. |
| Nee-ókh " | Five-three. |
| Nee-ákh " | Five-four. |
| Meen-ye-geet-k°hin, | Ten. |

After ten they count ten-one, ten-two, etc. up to fifteen, and then ten-five-one; but their numerals become so hopelessly complicated when they get above twenty, that it would be easier to carry a pocketful of stones and count with them, than to pronounce the corresponding words.

Fifty-six, for instance, is 'Nee-akh-khleep-kin-meen-ye-geet-khin-par-ol-in-nin-mil-li-gen,' and it is only fifty-six after it is all pronounced! ... [208] ... But the

11: Kennan--207-208 T-3 (1865) 1870 Koryak-2
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Koraks rarely have the occasion to use high numbers; and when they do, they have an abundance of time. It would be a hard day's work for a boy to explain in Korak one of the miscellaneous problems in Ray's Higher Arithmetic. To say 324×5260=1,704,240 would certainly entitle him to a recess of an hour and a reward of merit. We were never able to trace any resemblance whatever between the Koraki-Chookchee language and the languages spoken by the natives on the eastern side of Behring's Straits. If there be any resemblance, it must be in grammar rather than in vocabulary."